

jects, respectfully presented, ought to be respectfully treated and respectfully considered. The respectful mode, the proper mode, is the ordinary mode. We have a committee on the affairs of the District. For very obvious reasons, and without any reference to this question, this committee is ordinarily composed principally of Southern gentlemen. For many years a member from Virginia or Maryland has, I believe, been at the head of the committee. The committee, therefore, is the appropriate one, and there can be possibly no objection to it, on account of the manner in which it is constituted.

Now, I believe, sir, that the unanimous opinion of the North is, that Congress has no authority over slavery in the States;—and perhaps equally unanimous, that over slavery in the District it has such rightful authority.

Then, sir, the question is a question of the fitness, propriety, justice, and expediency of considering these two subjects, or either of them, according to the prayer of these petitions.

It is well known to us & to the country that Congress has hitherto entertained inquiries on both these points. On the 9th of January, 1809, the House of Representatives resolved, by very large majorities, "That the Committee for the District of Columbia be instructed to take into consideration the laws within the District in respect to slavery, that they inquire into the slave trade as it exists in, and is carried on through, the District, and that they report to the House such amendments to the existing laws as shall seem to them to be just."

And it is resolved also, "That the committee be further instructed to inquire into the expediency of providing by law for the gradual abolition of slavery within the District, in such manner that the interest of no individual shall be injured thereby."

As early as March, 1816, the same House, on the motion of Mr. Randolph, of Virginia, resolved, "That a committee be appointed to inquire into the existence of an inhuman and illegal traffic of slaves carried on in and through the District of Columbia, and to report whether any, and what measures are necessary for putting a stop to the same."

It is known, also, sir, that the Legislature of Pennsylvania has within a very few years urged upon Congress the propriety of providing for the abolition of slavery in the District. The House of Assembly of New York, about the same time, I think, passed a similar vote. After these proceedings, Mr. President, which were generally known, I think, the country was not at all prepared to find that these petitions would be objected to, on the ground that they asked for the exercise of an authority on the part of Congress, which Congress cannot constitutionally exercise, or, that having been formally received, the prayer of them, in regard to both objects, would be immediately rejected, without reference to the committee, and without any inquiry.

Now, sir, the propriety, justice, and fitness of any interference of Congress, for either of the purposes stated in the petitions, are the points on which, as it seems to me, it is highly proper for a committee to make a report. The well-disposed and patriotic among these petitioners are entitled to be respectfully answered; and if there be among them others whose motives are less praiseworthy, it is not the part of prudence to give them the advantage which they would derive from a right of complaint that the Senate had acted hastily or summarily on their petitions, without inquiry or consideration.

Let the committee set forth their own views on these points dispassionately, fully and candidly. Let the argument be seen and heard; let the people be trusted with it; and I have no doubt that a fair discussion of the subject will produce its proper effect, both in and out of the Senate.

This, sir, would have been, and is the course of proceeding which appears to me to be prudent and just. The Senate, however, having decided otherwise, by a very large majority, I only say so much, on the present occasion, as may suffice to make my own opinions known.

[Mr. Mangum moved that the petitions be not received, and demanded the yeas and nays. This motion was laid on the table and the Senate adjourned. In the course of the discussion on Mr. Mangum's motion, Mr. Webster made the following among other remarks:]

Mr. President, I feel bound to make one further remark. Whatever gentlemen may think of it, I assure them that these petitions, at least in many cases, have no factious origin, no political or party origin. Such may be the origin of some of them. I am quite sure it is not of all. Many of them arise from a sense of religious duty; and that it is a feeling which should be reasoned with, but cannot be suppressed by a mere summary exercise of authority. I wish that all reasonable men may be satisfied with our proceedings; that we may set in regard to the whole matter as shall promote harmony, strengthen the bonds of our Union, and increase the confidence, both of the North and the South, in this Government.

The bill making every city, town, or county, responsible for any property destroyed by a mob, passed in the House of Delegates of Maryland by a majority of 1, viz. yeas 32, nays 31. The bill subjects all persons engaged in such riot to confinement in the penitentiary, for not less than two and not more than ten years; and if any person who is engaged in protecting and property shall be killed by any of the rioters, the rioter so causing death, his aiders and abettors, shall be deemed guilty of murder in the first degree, and on conviction shall suffer death.—N. Y. Obs.

The house of assembly of New Jersey have rejected, by a vote of 14 yeas, to 34 noes, the proposition of the Camden and Amboy rail road company, to sell to the state, upon equitable terms, all their improvements.—Niles' Register.

THE TELEGRAPH.

MARCH 31.

PERSONAL EFFORTS.

The attention of christians is invited to certain facts given in brother Merriam's account of the revival at Passumpsic.—We refer to the results of personal efforts. There is too little of this kind of labor.—A large proportion of public exhortation and public prayer, as well as public preaching, is lost upon sinners, from their universal disposition to apply what they thus hear, to any body else rather than to themselves. What is handed out in vague terms for every body, is, by almost every body, applied to no-body. It is generally tossed from the second person to the third, by whom it is rarely received. Unless they have a sense of their own sinfulness, sinners will seldom be reached or disturbed by arms-length preaching.

There is nothing like going to a man—a neighbor—a friend, or a relative, and laboring personally, face to face, and heart to heart, for the salvation of the soul. Here is one of the distinctive virtues of protracted meetings. [and Methodist class-meetings are much adapted to this end,] as they have commonly been managed. In these meetings, more than in others, there has been, personal labor between individual and individual. The prayer for sinners has been direct, for the sinner who has been persuaded by direct, personal appeals to throw himself into the arms of prayer. Such prayer takes hold of the sinner; and he allows himself to be carried by it into the immediate presence of God with whom he finds himself to be in personal controversy. If he can be kept there long enough to learn his true situation, he is very sure to give up his rebellion and cast himself upon mercy.

The professor of religion who neglects to use any special, personal efforts for the salvation of a friend or neighbor, gives his friend or neighbor strong reason to suspect his sincerity. What, does he view him to be rushing to the brink of a precipice, and will he not go to him, call him by name, and beseech him to turn back from certain ruin? If he will not, how does he get evidence that he loves his soul? Is it too great a cross? Where is his evidence of discipleship? How can he be a disciple of Christ, except he take up his cross? Great as is the sinner's aversion to his own duty, he knows what is the duty of a christian towards him, and there are times when he requires its performance. We appeal to the experience of every christian who lived in sin to adult years: Did you not at times wonder why those who professed to love your soul neglected to converse with you on its value and its salvation? Well, what you then required of christians towards yourself, now perform towards others. If you then felt it to be the duty of your christian neighbor to come to you in private and converse and pray with you, earnestly and affectionately, do you now think that your views were then wrong on this subject? If not, be your own judge of what is your present duty towards those who may now be requiring at your hands what you then required of others.

The Times is somewhat deficient in courtesy. It called upon us, some days ago, for information touching the constitution, which we have promptly given; but it makes no acknowledgment. When people ask and receive favors, the least they can do is to say, "thank you sir."—New York Spectator.

The editor of the Spectator "called upon us, some days ago, for information touching" the conduct of eminent individuals—James G. Birney, among others.—The question concerning Mr. Birney was placed before the readers of the Spectator in such shape as, in our view, to contain a most slanderous imputation. If left unanswered, the information called for by the editor of the Spectator was "promptly given." We ask no "thank you sir" of the editor of the Spectator. All we ask is, in behalf of others, justice to injured innocence—a retraction of defamatory imputation.

The "Union" principle upon which a church is said to have been organized, recently, in Oswego, N. Y.—as mentioned in an article copied into another column from the N. Y. Evangelist—we do not understand. Whether it is an attempt at a union of light with darkness, of truth with error, or of elements more,

or less kindred, the writer does not inform us.

Our acknowledgments to Mr. Slade, for a pamphlet containing the remarks of Mr. Hammond of South Carolina, on the question of receiving petitions for the abolition of slavery and the slave-trade in the District of Columbia—delivered in the House of Representatives, Feb. 1, 1836. No doubt Mr. Hammond has immortalized his name. He is a scholar. His command of English would do honor to a better cause. His speech is a most luminous defence—or rather attempt at defence of an institution that is, from its beginning has been, and to its final destruction will be, a war upon human nature.

It was quite needless for him to inform us that he was born and bred in the midst of Slavery—as needless as for Nicholas of Russia to commence a harangue from his throne with a declaration that he was educated a monarchist. On this point, the spirit of Mr. Hammond's piece exceeds his words, in power of description. He abounds in polished ruffianism. We shall preserve the article for the gaze of posterity.

We give three short extracts, without particular comments, except a few strokes of underscoring, and a little other severity of pointing:

In southern latitudes, where great agricultural staples are produced, and where not only a large combination of labor under the direction of one head is required, but it is also necessary that the connexion between the operatives and that head should be absolute and INDISSOLUBLE. DOMESTIC SLAVERY IS INDISPENSABLE. To such a country it is as natural as the climate itself—as the birds and beasts to which climate is congenial.—The camel loves the desert; the reindeer seeks the everlasting snows; the wild fowl gather to the waters; and the eagle wings his flight above the mountains. It is equally the order of Providence that slavery should exist among a planting people, beneath a southern sun. There the laborer must become a fixture of the soil. His task is not from day to day, nor from month to month, but from season to season, and from year to year. He must be there to clear, to break, to plant, to till, to gather, to fallow, and to clear again; and he must be kept there by a NEVER CEASING, unremittable and irresistible force.

Slavery is said to be an evil; that it impoverishes the people, and destroys their morals. If it be an evil, it is one to us alone, and we are contented with it—why should others interfere? But it is no evil. On the contrary, I believe it to be the greatest of all the GREAT BLESSINGS which a

KIND PROVIDENCE has bestowed upon our glorious region. For without it, our fertile soil and our fruitful climate would have been given to us in vain.

Sir, I do firmly believe that domestic slavery regulated as ours is produces the highest toned, the purest, best organization of society that has ever existed on the face of the earth.

Thirteen divorcements were granted by the Legislature of New Jersey, during its session just closed.

The House of Representatives of Massachusetts have passed a bill abolishing capital punishment, (except in the cases of murder and arson,) by a vote of 234 to 171.

Mr. Hammond of South-Carolina, in his anti-abolition speech, stated the number of petitions presented to Congress, in one day, for the abolition of slavery and the slave trade in the District of Columbia, to have been fifty-eight, signed by more than seven thousand persons; and that he understood the number of petitions already forwarded to different members of Congress, to be THREE HUNDRED! If all were signed as numerous as those already presented, the number would amount to some FORTY THOUSAND!

RETURN.—We send the present number to divers individuals who subscribed for only six months. As many of these as will now discontinue, are requested to return this number, with their names and post-office signed.

The Female Department of the Vt. Lit. and Sci. Institution, located in this village, will be opened for the reception of pupils Monday, April 11. A more full notice will be inserted in our next paper.

"Proceedings of the Board of Managers of the American Bible Society in reference to the subject of affording aid to print and circulate versions of the Scriptures made by Baptist Missionaries," with the Counter Report of Spencer H. Cone, is received, and will appear in our next.

On Wednesday the 9th day of March inst., brother John Baldwin was recognised as a regular Baptist minister by an ecclesiastical council convened at Plymouth for that purpose.

Sermon on the occasion by br. J. M. Graves; charge by br. Daniel Packer;—hand of fellowship presented by br. Davis; prayer and benediction by br. Baldwin.

Br. Baldwin has for a number of years been an ordained minister of the Freewill Baptist connection. On associating with a number of ministers of another denomination, in a protracted meeting, he was under the necessity of hearing a discourse and address in favor of sprinkling for baptism, and of course in opposition to the exclusive immersion of believers, as baptism. His feelings were injured. He felt that he ought not, could not, practically declare his fellowship for their doctrine. He saw, as he thought, the impropriety of associating with these at the table of the Lord, who were, in his estimation, unbaptized, and were also publicly opposing the doctrine of baptism as taught and practised by Christ and his apostles. After painful deliberation during a number of months, he came to the decision to change his connection. He is cordially embraced as a brother and minister in our connection. We hope and pray that God may make him a rich blessing to the church and to the souls of sinners.

Comm.

ORIGIN AND NATURE OF THE WAR WITH THE INDIANS.

[It seems to be the opinion of many that this "war" is in no point of view very creditable to our nation. It is said in the first place, that the body of the tribe, and even the majority of the chiefs, never consented to the treaty for ceding away their country, but that the treaty was wheedled and bribed, and threatened out of a few chiefs who had no authority to make it.—Hence the desperate determination of the Indians not to remove alive.]

Then it is said that all this commotion has been made by a handful of men. Certain it is, that when the U. S. government was making provision to remove the tribe to the west, Lt. Harris, the disbursing officer, reported that only 1500 people were to be provided for. And this has been the number set down for the Seminole tribe, in other government documents. But 1500 people could not furnish more than 400 warriors. Have 400 men made all this uproar? It is true, that now the story goes, that there are 1500 warriors.—Where did they come from? And how came the government to be making provision for only 1500 people, when about to remove the whole tribe into the wilderness? And further—if 1500 Indian warriors can so shake the whole south, what would become of their boasted security in case five hundred thousand men among them more injured and more hardy, should attempt to redress their wrongs at the hazard of their lives? We find an article copied from the Philadelphia Gazette, and said to be from a gentleman well informed on the whole subject, which furnishes matter for serious consideration.—N. Y. Evangelist.

The treaty by which they relinquished their possessions here, for larger and better in the west, and under which they were to remove, was not unanimously assented to. Some few violently opposed it. Among them was Micanossah, the head chief of the nation, a stupid, stubborn, and obstinate old fellow, who, with all his stupidity, retains a large influence over the minds of his people, from their hereditary veneration for their legitimate prince.

This man is under the most complete control of an artful, shrewd and cunning negro, until lately his slave. This negro had acquired such an influence and ascendancy, not only over his old master's mind, but over the minds of most of the other Indians, that he was chosen as one of the deputation to visit the western country intended for their future homes. This fellow is, by appointment of the old chief, Governor of the Indian negroes. To him all appeals are made by them, all controversies settled. He is judge and jury, consequently exerts great power and influence over his own people. There is estimated about 500 in number of grown persons. They are a band of lawless runaways, and the descendants of runaways, pirates and banditti—nominally slaves, but really, for all the purposes they require, masters, exercising an unbounded sway over their more ignorant pretended owners. You may judge of this by the reply of an Indian who claims to own twenty-three of these masters. Some person attempting to pass some joke upon him—"You no need try fool me—got real nigger sense," said he, in so much English, and with an air of triumph.

These people have ever been violently opposed to removal. They believe in the first place, that the signal for starting from their long concealment would be to restore them and their children to their rightful owners, and they have been silently at work for the last two years, in exciting the Indians to disaffection and resistance. How far they have succeeded events have shown, and how violent and persevering have been their efforts and determination, their barbarian ferocity sufficiently exemplified on the fatal 25th.—They are a powerful, muscular, and athletic race, averaging nearly six feet in height, hardy, and accustomed to exposure and privation; and in my view present the most formidable force that can be brought to act from the nation—uniting the Indian habits of woodsmen and hunters with the more powerful bodily strength, and greater capability of endurance, as also the skillful use of the musket and rifle.

The conclusion you will draw from my premises is, that this is rather a negro than an Indian war. It is both. The smothered and hereditary hatred of the Indian to the white man, repressed by pa-

sillanimity of character, well attested during the late war, required the bold and daring energies of the negro, to excite them to action, and revengeful desperation has aroused to action all these energies.

ITEMS.

WINE AT THE EUCHARIST.—The Rev. Mr. Hunt, the celebrated lecturer on temperance, in a reply to the Rev. Mr. Miller, published in the Southern Rel. Telegraph, has the following pertinent remarks. They are inserted here because we think them conclusive.—Ch. Sec.

"For myself, I unite with you, in deprecating every and any attempt to exclude wine from the Lord's table. I have ever been opposed to it. I would not administer the ordinance, if I could not obtain wine, the fruit of the vine, any more than I would administer the other ordinance if I could not get water. My invariable language both in private and public has been, I would just as soon substitute brandy, or beer, for water, in baptism, as I would substitute brandy, acetate of lead, and logwood, or any thing else, deleterious or not, instead of wine, the fruit of the vine, at the Eucharist. We have no right to change the divinely appointed elements, nor can we say why they were selected. The whole scripture, given by inspiration, is to be received and obeyed, not according to human whims, or philosophy, but according to its plain, common sense meaning. Why water and wine were selected, is not for us to know. But being selected by infinite wisdom, we have no right to change them."

Haverstraw, N. Y., March 1.—Description of a whole Family by the Cold.—

We have just learned the particulars of one of the most melancholy circumstances it has ever fallen to our lot to record.—During the protracted inclement weather, much fear has been entertained for the safety of the more poor and destitute inhabitants that reside far up the mountains, and to approach whom has been impossible, from the vast body of snow on the ground. The few warm days have, in a measure, dissipated the immense snow-drifts, and persons have ventured into the mountains in quest of timber and wood, or in pursuit of game. Many are the objects of suffering and distress that issue from the mountain cabins, some with frozen feet, some with frozen hands, and some brought to the verge of the grave by absolute hunger. Last Saturday a person was passing through the mountain, when, beyond the Orange county line, he saw a man, near a cabin, in a sitting posture, and partly covered with snow. On approaching, he discovered that he was frozen to death, and that he held in his hand a wooden shovel, with which he had evidently been laboring to open a passage from his snow-bound habitation. Satisfying himself that the man had been some time dead, he entered the cabin, upon the floor of which, to his infinite horror, he found the frozen bodies of a middle-aged woman and two children. He immediately raised the neighbors, the nearest of whom resided at the distance of a mile and a half, and on further examination, it was ascertained, from appearances, that they had consumed every particle of food and fuel, and perceiving no likelihood of the storm abating, it is supposed that the father was attempting to clear a path to some wood, which lay a short distance from the cabin, when he expired; and the mother and children, being destitute of food and fire and poorly clad, could not have long survived him. It is difficult to imagine a situation more replete with horror and distress than was that of this unfortunate family, when they felt all the torments of cold, hunger, and approaching death.—North River Times.

A SIXTH FREE CHURCH was organized in New York on Sunday the 13th, on Congregational principles. They are to worship in the new Broadway Tabernacle, the most spacious room for religious worship in the city, being 100 feet square. Mr. Finney is to be their pastor.

Business has been very lively in Baltimore, during the whole of the present year—and, notwithstanding the severity of the late winter, supplies of foreign goods and groceries were constantly receiving, through the noble aid of the ice-boat Relief. There has been a great crowd of persons from the west. We must finish the rail road. Places in the stages, from Wheeling, are taken every day in advance, and at forty-eight dollars for a passage, and from Baltimore to Philadelphia, such was the state of the roads, that fifteen dollars were paid.—Niles Register.

AMERICAN UNION.—It is known to our readers that this association has the confidence of nearly all those Ministers, church members, patriots &c. at the north, who do not unite with the abolition society. It is our favorite Society for benefiting the colored race in this country.

So says the Cincinnati Journal; and then copies from the Recorder the doings at the late annual meeting in Boston, at which, after a public notice had been given by the organ of that society, seven members were present. Verily they have such confidence in the Union that they let it take care of itself.

To be serious, we can assure the editor of the Journal, that not five hundred persons at the north take any interest in this Union; and not fifty persons regard it as anything but an entire failure, as we ever supposed it would be.—N. E. Spectator.

The keenest abuse of our enemies, will not hurt us so much in the estimation of the discerning, as the injudicious praise of our friends.

I prayed that the Lord would be with me for the pulpit without him was a terror. Boston.

Thirty or forty dray loads of specie, gold and silver, have lately arrived at the United States bank, in Philadelphia, and much more is expected, to wind up the affairs of the old institution, and establish the new one, on a firm footing.

The New Orleans Union, of the 15th ult. says—"While our Northern friends are complaining of great cold, snow banks, sleighing, &c. we are sitting very comfortably writing with our coats off, and the window raised."

It is said the clerks in the public departments at Washington, are about to strike for higher salaries.

A master tailor of New York, in one year, paid one journeyman \$1,468 for work—another master avers that, in forty-five weeks he paid one journeyman \$1,946.

Mr. Fox, his Britannic majesty's minister plenipotentiary and envoy extraordinary to the United States, arrived at the seat of government on Sunday evening last, in the rail road line from Baltimore.

At New York, a colored seaman, named Cooley, has saved \$600 to buy the freedom of his wife and children, who are slaves. He has eighteen children.

The New York Star says that "many of the stores in Broad, Pine, and Liberty streets, are rented at from three to ten thousand dollars."

A bill has passed the New York Legislature, in Committee of the whole, appropriating \$50,000 for the erection of a State Lunatic Asylum.

A Worcester paper thinks there is snow enough upon the ground to last until dog days, if it be used prudently.

The greatest distress is said to exist in New York, in consequence of the scarcity, or rather the exorbitant price of fuel.

The Committee on Banks of the Legislature of Maine, is said to have agreed to report in favor of twenty-seven new Banks, capitals \$2,200,000; and in favor of increasing the capitals of sixteen of the present Banks, capital \$1,100,000.

EDUCATION BOARD.

THE second quarterly meeting of the Vt. B. of the N. B. Education Society will be held at the house of Rev. Daniel Packer, in Montholth, on Wednesday the 20th day of April next, at one o'clock P. M. Brethren who may have funds belonging to the Education Society will please forward the same to the meeting of the Board.

27 3w J. M. GRAVES, Sec'y.

The "Common School Assistant" is received. So far as we have been able to examine it—which is but briefly—it answers the high recommendations which it has obtained. Further remarks, with extracts, next week.

Meeting of the BRANDON ANTI-SLAVERY SOCIETY, in the north School-house, in this village, next TUESDAY evening. The attendance of females as well as males is desirable.

DIED. In this town, Wednesday 16th inst. Widow Lois June, relic of the late Daniel June, aged 69 years.

SHEEP'S PELTS. CASH, and the highest price will be paid for pelts, by E. R. MASON & Co. Leicester, Oct. 5, 1835. 2-Gm.

LABORERS WANTED. WANTED to hire two able bodied men of steady industrious habits, to go to the West for the season, or for a year. Inquire of C. W. & J. A. CONANT. Brandon, March, 15th 1836. 25-3w

PATENT LEVER WATCH FOR Sale by C. W. & J. A. CONANT. Brandon, March 21, 1836.

WOOD CHOPPERS WANTED. I WILL pay a fair price for Chopping 2000 cords of WOOD this season. ALBERT LOCKE. Brandon, March 18th 1836. 23-6w

THE NEW YORK WEEKLY MESSENGER—Edited by B. Briggs, and published every Wednesday by Abbott & Boggs, at No. 17 Ann-street.—Anxious to promote love to God and good will to man, the Weekly Messenger has been established on the broad ground of Christian charity. It claims allegiance to every good word and work—yet cannot stoop to recognise those lines of party distinction which divide the great mass of the religious community into clans. This difference to sectarian prejudice is founded on the belief that the discrepancy between the various denominations of Christians, who take the Bible, without addition, omission, or distortion, as the standard of their faith, is more apparent than real.—Pledged to no single party, the Messenger holds itself in readiness to do the worthy bidding of all; to rejoice with those that rejoice, & sympathize with those that mourn. But in every thing admitted to its columns the highest regard will be had to the purity and force of the moral impressions intended to be left on the mind of the reader. Religion, virtue, morals, literature, science, and philanthropy, may claim an interest in the fulfilment of the editorial pledges of the Messenger.

The price of the paper to single subscribers is \$2.50 a year, if paid in advance, or within three months from the commencement of the subscription. But payment be delayed until the end of the year, three dollars will be charged. Address Abbott & Boggs, 17 Ann-st. N. Y.